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UNKNOWN PREACHER OF ISLAM

Major Massey, an officer of the British Indian Army declined to fire at the defenseless crowd in Jallianwala Bagh, Amritsar for which he was court-martialed and demoted to the rank of lieutenant. When he attained the rank of Major again, he was posted to the Attock Fort. He recounts an incident there which proved a turning point in his life.

In the sultry heat of June, Major Massey returned from parade to work on a special report from his office. So urgent was this business that he skipped his lunch. At 2 p.m. he looked out of the window and saw an Indian soldier, laden with a sack of bricks, being driven around the ground like an animal under the burning sun. The soldier was undergoing a punishment by order of his commanding officer. When the soldier slacked, the Sikh sentry lashed his back urging him to pick up full speed. This act lasted for an hour. Meanwhile Major Massey marveled at the courage and stamina of the soldier. At 2:30 p.m. the Sikh sentry gave his victim half an hour to rest. The soldier went straight to the water tap. He washed both hands, rinsed his mouth thrice but did not take a single draught of water. He then washed his face and arms up to the elbows. Lastly he washed his feet. Folding his hands and facing the Ka'bah he stood on the fiery hot ground to pray to his Lord. No sooner did he raise his hands in prayer than his tormentor, the Sikh sentry, descended upon him and ordered him to resume running.

SALÂH

OBLIGATION, EMINENCE AND IMPORTANCE

Salâh (or prayer, plural: *Salâwaat*) has an exalted status in Islâm that is unrivaled by any other act of worship. *Salâh* is the Pillar of Islâm, on which the religion is firmly established. The Messenger of Allâh ﷺ said:

«رَأْسُ الْأَمْرِ الْإِسْلَامُ وَعَمُودُهُ الصَّلَاةُ، وَذُرْوَةُ سَنَامِهِ الْجِهَادُ
فِي سَبِيلِ اللَّهِ»

"The head of the matter (religion) is Islâm, its pillar is the prayer and its highest peak is Jihâd for Allâh's cause". ^[1]

Salâh constitutes the physical, mental and spiritual submission to Allâh which starts by pronouncing "Allah is Great" (الله أكبر) and ends with the *Salâm* (salutation of peace). It is the concrete proof of our submission to Allâh. It fulfils our very purpose of creation. Allâh makes it very clear in the Glorious Qur'an that the very purpose for which He has created us is to worship Him throughout our lives. He tells us:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ ○ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُوا﴾

"And I have created not the Jinn and men except that they should worship Me (Alone). I seek not any provision from them nor do I ask that they should feed

^[1] Tirmidhi, Faith, Chapter: What is said regarding 'the sanctity of *Salâh*, Hadîth: 2616

Me.”^[1]

﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ ۝ وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ
الْيَقِينُ﴾

“So glorify the praises of your Rabb (Lord) and be of those who prostrate themselves (to Him). And worship your Rabb (Lord) until there comes unto you the Hour that is certain.”^[2]

Salâh is an obligation to be fulfilled throughout one's life and must be established even in times of fear. Allâh said:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ۝ فَإِنْ
خِفْتُمْ فِرْجَآلًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم
مَا لَمْ تَكُونُوا تَعْلَمُونَ﴾

“Guard strictly (the five obligatory) Salâwaat, especially the middle Salâh ('Asr). And stand before Allâh with submission and do not speak to others during the Salâh. And if you fear (an enemy), perform Salâh on foot or riding. And when you are safe, perform Salâh in the manner He has taught you, which you knew not (before).”^[3]

The Prophet ﷺ said:

«مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاضْرِبُوهُمْ
عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ»

^[1] Adh-Dhâriyât : 51/56,57

^[2] Al-Hijr : 15/98-99

^[3] Al-Baqarah : 2/ 238-239

“Order your children to be punctual in Salâh when they attain the age of seven years and when they attain the age of ten years hit them for abandoning Salâh and provide them with separate beds.”^[1]

Negligence in the Matter of Salâh is Kufr (Infidelity)

The Prophet ﷺ said:

«الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ، فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ»

“The covenant which is between us and them (i.e. the disbelievers) is Salâh, and whoever abandoned it has disbelieved.”^[2]

And he ﷺ said:

«بَيْنَ الرَّجُلِ وَبَيْنَ الْكُفْرِ وَالشِّرْكِ تَرْكُ الصَّلَاةِ»

“Between a man and disbelief and Shirk is forsaking Salâh.”^[3]

One day when the Prophet ﷺ mentioned Salâh to his Companions, saying:

«مَنْ حَافِظٌ عَلَيْهَا كَانَتْ لَهُ نُورًا وَبُرْهَانًا وَنَجَاةٌ يَوْمَ الْقِيَامَةِ،
وَمَنْ لَمْ يُحَافِظْ عَلَيْهَا لَمْ يَكُنْ لَهُ نُورٌ وَلَا بُرْهَانٌ وَلَا نَجَاةٌ
وَكَانَ يَوْمَ الْقِيَامَةِ مَعَ قَارُونَ وَفِرْعَوْنَ وَهَامَانَ وَأَبِي بَنْدٍ خَلْفٍ»

^[1] Abu Dau'd, Prayer, when a boy is ordered for Salâh, Hadith : 495

^[2] Tirmidhi, Faith, what is said about abandoning the prayer, Hadith : 2621

^[3] Muslim, Faith, Chapter: Generalizing in the name of disbeliever over whosoever abandons Salâh, Hadith : 82

"Have you not performed Salâh with us?" He said that, yes, he had. He ﷺ then said to him, "Your sin has been pardoned." [1]

Ammârah bin Ruwaibah stated that the Messenger of Allâh ﷺ said:

«لَنْ يَلِجَ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا -
يَعْنِي الْفَجْرَ وَالْعَصْرَ»

"He who performs Salâh before the sunrise and sunset (i.e. Fajr and 'Asr prayers) shall not enter the fire at all." [2]

Jundab bin Abdullâh narrated that the Messenger of Allâh ﷺ said:

«مَنْ صَلَّى الصُّبْحَ فَهُوَ فِي ذِمَّةِ اللَّهِ»

"He who performed the Fajr Salâh is in the custody of Allâh (he has a covenant and peace from Allâh). [3]

Abû Hurairah ﷺ narrates that the Messenger of Allâh ﷺ said:

«يَتَعَاقِبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ وَيَجْتَمِعُونَ فِي صَلَاةِ الْفَجْرِ وَصَلَاةِ الْعَصْرِ؛ ثُمَّ يَخْرُجُ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ - وَهُوَ أَعْلَمُ بِهِمْ - : كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ:

[1] Muslim, Repentance, Chapter: Allâh's saying (Verily, the good deeds remove the evil deeds), Hadith : 2765

[2] Muslim, Mosques, Chapter: Merit of the morning and afternoon prayers and exhortation to guard them, Hadith : 634

[3] Muslim, Mosques, Chapter: Superiority of praying 'Isha' and Fajr in congregation, Hadith : 657

تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ، وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ»

"Angels come to you in succession by night and by day and all of them get together at the time of the Fajr and 'Asr prayers. Those who have passed the night with you (or stayed with you) ascend (to the heaven) and Allâh asks them - though He knows everything about you - "In what state did you leave my slaves?" The angels reply: "When we left them, they were performing Salâh and when we reached them, they were performing Salâh." [1]

Abu Hurairah ﷺ has narrated that the Messenger of Allâh ﷺ said:

«لَيْسَ صَلَاةٌ أَثْقَلُ عَلَى الْمُنَافِقِينَ مِنَ الْفَجْرِ وَالْعِشَاءِ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبْوًا»

"No Salâh is heavier (i.e. harder) for the hypocrites than the Fajr and the 'Isha' prayers, and if they knew the reward for praying these Salâwaat in their respective times, they would certainly present themselves (in the mosques) even if they had to crawl." [2]

Abu Mûsa ﷺ narrated: Allâh's Messenger ﷺ said:

«مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ»

"Whoever performs the two cool prayers ('Asr and

[1] Bukhari, the Times of As-Salât, Chapter: Superiority of the Asr prayer, Hadith : 555

[2] Bukhari, Adhân, Chapter: The superiority of the 'Isha prayer in congregation, Hadith : 657

And:

"Salâh is not accepted without purification."^[1]

«الطُّهُورُ شَطْرُ الْإِيمَانِ»

And:

"Purification is half of faith."^[2]

Kinds of Purification

There are two types of purification; internal and external.

Internal purification is to purify the soul from the effects of sins and acts of disobedience, purification of the heart from the filth of polytheism, doubt, envy, resentment, rancor, treachery, haughtiness, boasting and showing off - and this purification is achieved through sincerity, certitude, love of goodness, kindness, truthfulness and modesty, and the intention to do every righteous deed for the sake of Allâh. There are two types of external purification:

1. *Taharat-ul-Khabath* is achieved by using pure water to remove filth from the worshipper's garments, body, and from the place of prayer.
2. *Taharat-ul-Hadath* is achieved by performing *Wudu'* (ablution), *Ghusl* (bathing), or *Tayammum* (wiping of the face and the hands to the elbows with pure earth).

^[1] Muslim, Ablution, Chapter: Necessity of Purification for Prayer, *Hadith*: 224

^[2] Muslim, Purification, Chapter: Excellence of *Wudu'*, *Hadith*: 223

Kinds of Impurity

There are two states of impurity or uncleanness; major and minor.

1. *Major impurity*: or *Hadath Kubra*. This is caused by any act or state which necessitates *Ghusl* (a bath), such as sexual intercourse, sexual discharge and at the end of the menses. This is discussed in detail in the chapter of *Ghusl*.
2. *Minor impurity*: or *Hadath Sughra*. This is caused by any act or state that necessitates *Wudu'* (ablution), such as urinating, defecating, passing gas, sleeping, etc. This is discussed in detail in the chapter of *Wudu'*.

What Purifies?

Purification is attained by two things:

1. **Pure Water**: This is water in its natural, unadulterated state. This includes the water from wells, springs, valleys, rivers, melted ice, and ocean water. Allâh Almighty says:

﴿وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا﴾

"And We send down pure water from the sky."^[1]

Abu Sa'îd Khudri ؓ said that the Prophet ﷺ was asked, "Can we make *Wudu'* from Buza'a Well?" Buza'a was a well in which bad odorous objects were thrown. Buza'a Well was situated so that rain water used to drain these objects into the well. The Prophet

^[1] *Al-Furqân*: 25/48

"In the the name of Allâh"

Because the Messenger of Allâh ﷺ said to the companions:

«تَوَضَّأُوا بِسْمِ اللَّهِ»

"Commence your Wudû with Bismillâh."^[1]

Abdullâh bin Zaid bin Asim Al-Ansâri ؓ was a companion of the Prophet ﷺ. It was said to him: "Show us how the Messenger of Allâh ﷺ used to perform Wudu'."

He called for a vessel (of water) and poured water from it on his hands (in the vessel) and brought it (the water) out, rinsed his mouth and sniffed water with one handful of water, doing this three times. Then he put his hand and ladled water into it and washed his face three times. Then he put his hand and ladled water into it, washed his forearms up to the elbows twice. Then he put his hand in the vessel and wiped his head from front to back and back to front. Then he washed his feet up to the ankles and said: "This is how the Messenger of Allâh ﷺ performed Wudu'."^[2]

After Awakening First of All Wash Your Hands

Abu Hurairah ؓ narrated: Allâh's Messenger ﷺ said:

«وَإِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلْيَغْسِلْ يَدَهُ قَبْلَ أَنْ يُدْخِلَهَا فِي

^[1] Nasai, Purification, Chapter: Saying Bismillah while performing Wudu', Hadith : 78

^[2] Muslim, Ablution, Chapter: The Wudu' of the Messenger of Allâh ﷺ Hadith : 235

وَضُوئِهِ فَإِنَّ أَحَدَكُمْ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ»

"And whoever wakes up from his sleep should wash his hands before putting them in the water for Wudû, because nobody knows where his hands were during sleep."^[1]

Blow Your Nose Three Times

Abu Hurairah ؓ narrated: The Prophet ﷺ said:

«إِذَا اسْتَيْقَظَ [أَرَاهُ أَحَدُكُمْ] مِنْ مَنَامِهِ فَتَوَضَّأَ فَلْيَسْتَنْثِرْ ثَلَاثًا فَإِنَّ الشَّيْطَانَ يَبِيتُ عَلَى خَيْشُومِهِ»

"If anyone of you arises from sleep and performs Wudû, he should wash his nose by putting water in it and then blowing it out thrice, because Satan has stayed in the upper part of his nose all night."^[2]

Washing of the Body Parts Once Only

Ibn Abbâs ؓ narrated:

«تَوَضَّأَ النَّبِيُّ ﷺ مَرَّةً مَرَّةً»

"The Prophet ﷺ performed Wudu' by washing his body parts only once."^[3]

^[1] Bukhari, Wudu', Chapter: To clean the private parts with an odd number of stones, Hadith : 162

^[2] Bukhari, The beginning of creation, Chapter: The characteristics of Iblis (Satan) and his soldiers, Hadith : 3295

^[3] Bukhari, Wudu', Chapter: The washing of the body parts once only while performing Wudu', Hadith : 157

Thus, it is not necessary to renew the *Wudu'* on the suspicions of passing wind unless one is absolutely sure that he has passed wind (because of a smell or sound).

Status of *Wudu'* after Touching Private Parts

The Messenger of Allâh ﷺ said:

«مَنْ مَسَّ ذَكَرَهُ فَلْيَتَوَضَّأْ»

"He who touches his private parts should perform Wudu'."^[1]

This injunction applies to the one who touches his private parts directly, without the medium of cloth.

Status of *Wudu'* after Sleeping

Ali ؓ narrated, that Allâh's Messenger ﷺ said:

«وَكَاءُ السَّهِّ الْعَيْنَانِ، فَمَنْ نَامَ فَلْيَتَوَضَّأْ»

"The eyes are the protection for the rectum. So he who goes to sleep must perform Wudu' again."^[2]

What this means is that as long as one's eyes are open (i.e. he is awake) then he can control his passing of wind. However, once his eyes close (i.e. he falls asleep) he can no longer control whether or not he will pass wind, thus, it is necessary to renew the *Wudu'* after waking up from sleep.

^[1] Abu Dau'd, Purification, Chapter: Status of *Wudu'* on touching the private parts, *Hadith*: 181

^[2] Abu Dau'd, Purification, Chapter: Ablution after sleep, *Hadith*: 203

Sleeping While Sitting

Anas bin Mâlik ؓ narrated:

«أُقِيمَتِ الصَّلَاةُ وَالنَّبِيُّ ﷺ يُنَاجِي رَجُلًا فِي جَانِبِ الْمَسْجِدِ
فَمَا قَامَ إِلَى الصَّلَاةِ حَتَّى نَامَ الْقَوْمُ»

"Once the Iqamah (second call to the Salâh) was pronounced and the Messenger of Allâh ﷺ was talking with a man (in a low voice), and did not start the Salâh till the people dozed off."

And in the narration of Shu'bah:

'He continued his private talk with a man until the companions dozed off, then he came and led them in prayer.'^[1]

So we learn from this *Hadith* that the companions lightly dozed before the *Salâh* and then rose and prayed without renewing their *Wudu'*.

Performing *Wudu'* after Eating Camel's Meat

Jabir bin Samurah ؓ narrated: A man asked the Messenger of Allâh ﷺ whether he should perform *Wudu'* after eating mutton. He said:

«إِنْ شِئْتَ، فَتَوَضَّأْ، وَإِنْ شِئْتَ، فَلَا تَوَضَّأْ»

"Perform Wudu' if you wish, and if you don't wish, do not perform it." He (again) asked: Should I perform *Wudu'* after eating camel's meat?

^[1] Bukhari, Adhân, Chapter: If the Imâm is confronted with a problem after the *Iqamah*, *Hadith*: 642, Muslim, *Hadith*: 376

Messenger of Allâh ﷺ said:

«إِذَا وَضَعَ أَحَدُكُمْ بَيْنَ يَدَيْهِ مِثْلَ مُؤَخَّرَةِ الرَّحْلِ فَلْيُصَلِّ، وَلَا يُبَالِ مَنْ مَرَّ وَرَاءَ ذَلِكَ»

"When someone among you keeps before him anything like the back of a saddle then he should continue his Salâh and should not worry if anyone passes in front of him."^[1]

Ibn 'Abbâs ؓ narrated:

«أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي، فَمَرَّتْ شَاةٌ بَيْنَ يَدَيْهِ، فَسَاعَاَهَا إِلَى الْقِبْلَةِ حَتَّى أَلْزَقَ بَطْنَهُ بِالْقِبْلَةِ»

(Once it so happened that) the Prophet ﷺ was performing Salâh and a goat came running and wanted to pass in front of him. The Prophet ﷺ set his body to the wall and the goat had to pass behind the Sutra.^[2]

^[1] Muslim, As-Salât, Chapter: Sutra of the one who performs the prayer, Hadith: 499

^[2] Ibn Khuzaimah, Chapter: Permission of repulsion of a goat that wants to pass in front of one, Hadith: 827

KHUSHU' IN SALÂH

Khushu' means calmness and tranquility of the body and attentiveness of the mind, in the *Salâh*.

Loving the prayer and rushing to perform it with *Khushu'*, and perfection inwardly and outwardly, demonstrates the heart's love for Allâh and eagerness to meet Him. On the other hand, disinterest in the prayer, laziness in answering the *Adhân*, and performing it alone, away from the congregation of Muslims in the mosque, without a valid excuse, are all indications that the heart is empty of Allâh's love and disinterested in what He has with Him.

Allâh said:

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ ○ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ﴾

"Successful indeed are the believers. Those who perform their Salâh with all solemnity and full submissiveness"^[1]

Abû Hurairah ؓ narrated that Allâh's Messenger ﷺ said:

«هَلْ تَرَوْنَ قِبْلَتِي هَاهُنَا؟ وَاللَّهِ لَا يَخْفَى عَلَيَّ رُكُوعُكُمْ وَلَا خُشُوعُكُمْ، وَإِنِّي لَأَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي»

"You see me facing the Qiblah; but, by Allâh! Nothing is hidden from me regarding your bowings and

^[1] Al-Mu'minûn 23/1-2

Obligation of *Sûrah Fatihah*

The preferred view as clarified by the scholars of *Hadith*, and the view of the *Imâm* of the Scholars of *Hadith* Muhammad bin Ismail Al-Bukhari and others is that the *Hadith* narrated by Ubadah bin As-Samit may Allâh be pleased with him, is general:

«لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ»

"There is no Salâh for the one who did not recite the opening of the Book (Al-Fatihah)."

So this includes the *Imâm*, the follower, and the one praying along, whether the *Imâm* is reciting aloud or silently. This is the clear view held by Ibn 'Abdul-Barr in *At-Tamhîd*, Al-Kimani and Al-Qastalani in their commentaries on *Sahih Al-Bukhari*, Al-Bayhaqi in *Al-Qira'ah*, and 'Abdul-Hayy Al-Lukhanawi in *As-Sa'ayah*.

More References

In *Al-Qira'ah*, Al-Bayhaqi recorded a *Hadith* with the wording:

«لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ خَلْفَ الْإِمَامِ»

There is no Salâh for the one who does not recite the opening of the Book [Al-Fatihah] behind the Imâm.

Ubada bin Samit رضي الله عنه narrated:

«صَلَّى رَسُولُ اللَّهِ ﷺ الصُّبْحَ، فَثَقُلْتُ عَلَيْهِ الْقِرَاءَةَ، فَلَمَّا انْصَرَفَ قَالَ: «إِنِّي أَرَاكُمْ تَقْرَءُونَ وَرَاءَ إِمَامِكُمْ؟» قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ إِي وَاللَّهِ! قَالَ: «لَا تَفْعَلُوا إِلَّا بِأَمِّ الْقُرْآنِ، فَإِنَّهُ

لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِهَا»

*We were behind the Messenger of Allâh ﷺ in Fajr prayer. He recited the Qur'an and its recitation became heavy on him. When he finished the prayer he said, "Perhaps you recite behind your Imâm?" We replied: "O Messenger of Allâh ﷺ! We do." He said, "Do not recite anything except *Sûrah Fatihah* because his *Salâh* is vitiated who does not recite *Sûrah Fatihah*."* [1]

Abû Hurairah رضي الله عنه narrated that Allâh's Messenger ﷺ said:

«لَا تُجْزِيْ صَلَاةٌ لَا يُقْرَأُ فِيهَا بِفَاتِحَةِ الْكِتَابِ. قُلْتُ: فَإِنْ كُنْتُ خَلْفَ الْإِمَامِ؟ فَأَخَذَ بِيَدِي، وَقَالَ: اقْرَأْ بِهَا فِي نَفْسِكَ يَا فَارِسِيَّ!»

*"Whoever does not recite *Sûrah Fatihah*, his *Salâh* is invalid - I said, 'If I am behind the Imâm.' He caught my hand and said, "Recite it inwardly."* [2]

Saying *Âmeen*

It is recommended to say '*Âmeen*' after finishing the recitation of *Al-Fatihah*. *Âmeen*' means, "O Allâh! Accept our invocation."

'Ata said: "*Âmeen* is an invocation." Ibn Az-Zubair رضي الله عنه

[1] Tirmidhi, *As-Salât*, Chapter: What is said about reciting behind the *Imâm*, *Hadith*: 311

[2] Ibn Khuzaimah, Chapter: Arguments about the saying of the Prophet "Who does not recite *Sûrah Al-Fatihah*, his *Salâh* is deficient, *Hadith*: 490

"The Messenger of Allâh ﷺ used to raise his hands up to the ears at the beginning of Salâh. He ﷺ did not raise them again." [1]

Imâm Nawawi رحمه الله says Sufian bin 'Oyaina graded this *Hadith Da'eef* (unauthentic). Other eminent scholars of *Hadith* like Imam Shafi, Imam Bukhari's teacher Imam Humaidi and Imam Ahmad bin Hanbal also regard it *Da'eef*, because Yazeed bin Abi Ziyad did not say: [(م) (لا يعود) (He did not raise them again)] at first. He added these words on the instruction of the people of Kufah.

Description of Bowing Perfectly

Mus'ab bin Sa'd narrated: I performed *Salâh* beside my father (Sa'd bin Abi Waqqâs رحمه الله) and approximated both my hands and placed them in between the knees. My father told me not to do so and said:

«كُنَّا نَفْعَلُهُ فَنُهِنَا عَنْهُ وَأَمَرْنَا أَنْ نَضَعَ أَيْدِيَنَا عَلَى الرَّكْبِ»

"We used to do the same, but we were forbidden (by the Prophet ﷺ) to do so and were ordered to place the hands on (both) knees." [2]

Zaid bin Wahb رحمه الله narrated:

«رَأَى حُذَيْفَةَ رَجُلًا لَا يُتِمُّ الرُّكُوعَ وَالسُّجُودَ فَقَالَ: مَا صَلَّيْتَ وَلَوْ مَتَّ مَتَّ عَلَى غَيْرِ الْفِطْرَةِ الَّتِي فَطَرَ اللَّهُ مُحَمَّدًا ﷺ»

Hudhaifah رحمه الله saw a person who was not performing

[1] Abu Dau'd, *As-Salât*, Chapter: Whosoever does not raise the hands after bowing, *Hadith*: 749

[2] Bukhari, *Adhân*, Chapter: To put the hands (palms) on both knees while bowing, *Hadith*: 790

the bowings and prostrations perfectly. He said to him, "You have not performed *Salâh* and if you should die, you would die on a religion other than that of Muhammad ﷺ." [1]

Al-Bara رحمه الله narrated:

«كَانَ رُكُوعُ النَّبِيِّ ﷺ وَسُجُودُهُ، وَبَيْنَ السَّجْدَتَيْنِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ مَا خَلَا الْقِيَامَ وَالْقُعُودَ قَرِيبًا مِنَ السَّوَاءِ»

The bowing, the prostration, the sitting in between the two prostrations and the standing after the bowing of the Prophet ﷺ used to be approximately equal (in duration). However, the *Qiyam* (standing in the *Salâh*) and *Qu'ud* (sitting in the *Salâh*) were not. [2]

'Aishah رحمه الله narrated:

«كَانَ إِذَا رَكَعَ لَمْ يُشْخِصْ رَأْسَهُ وَلَمْ يُصَوِّبْهُ، وَلَكِنْ بَيْنَ ذَلِكَ»

"When the Messenger of Allâh ﷺ bowed, he neither kept his head up nor bent it down, but kept it between these extremes." [3]

Abu Humaid رحمه الله narrated about the *Salâh* of Allâh's Messenger ﷺ:

«ثُمَّ رَكَعَ فَوَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ كَأَنَّهُ قَابِضٌ عَلَيْهِمَا، وَوَتَرَ يَدَيْهِ فَتَجَافَى عَنْ جَنْبَيْهِ»

[1] Bukhari, *Adhân*, Chapter: Not performing the bowing perfectly, *Hadith*: 791

[2] Bukhari, *Adhân*, Chapter: And what is said regarding the limit of the completion of bowing, *Hadith*: 792

[3] Muslim, *As-Salât*, Chapter: Comprehensive description of the *Salâh*, *Hadith*: 498

long as Shu'bah doubts it, the scholars have given a ruling that the distance should be three *Farsakh* (i.e. nine miles). Some put the figure to 48 miles whereas others suggest 52 miles. But these are mere conjectures and are not substantiated by any evidence.^[1]

Duration of the Travel

Ibn' Abbâs ؓ narrated:

«أَقَامَ رَسُولُ اللَّهِ ﷺ تِسْعَةَ عَشَرَ يَوْمًا، فَخَرْنَا إِذَا سَافَرْنَا تِسْعَةَ عَشَرَ يَوْمًا وَإِنْ زِدْنَا أَتَمَمْنَا»

The Prophet ﷺ once traveled and ayed (in that place) for nineteen days. During this time we used to shorten the Salâh but if we traveled (and stayed) for a longer period we used to perform the full Salâh.

Yahya bin Ishaq narrated: I heard Anas ؓ saying:

«خَرَجْنَا مَعَ النَّبِيِّ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ، فَكَانَ يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ حَتَّى رَجَعْنَا إِلَى الْمَدِينَةِ، قُلْتُ: أَقَمْتُمْ بِمَكَّةَ شَيْئًا؟ قَالَ: أَقَمْنَا بِهَا عَشْرًا»

"We traveled with the Prophet ﷺ from Al-Madinah to Makkah and he performed two Rak'ahs (of shortened prayers) till we returned to Al-Madinah." I said, "Did you stay for some days in Makkah?" He replied, "We stayed in Makkah for ten days."^[2]

^[1] Commentary *Bulûgh Al-Marâm*, (English), Published by Darussalam, *Hadith*: 344

^[2] Bukhari, *Abridged prayer*, Chapter: What is said about the shortened prayers and for what period of stay one should perform shortened prayers, *Ahadith*: 1080, 1081

Abdur-Rahman bin Humaid Zuhri narrated, I asked As-Saib bin Yazîd, "What did you hear from Allâh's Messenger ﷺ about staying in Makkah?" He said: I heard Allâh's Messenger ﷺ saying:

«ثَلَاثًا لِلْمُهَاجِرِ بَعْدَ الصَّدْرِ»

"Three days are permissible after entering."^[1]

The traveler begins shortening his *Salâh* upon leaving the boundaries of his town, and continues – no matter how far he travels – until he returns to his dwelling place. If he intends to stay for four or more days in any town, then he will pray the complete prayer without shortening. This is because by his intention to reside (for four days or more) he will be relaxed and feel calm; the reason for allowing him to shorten his prayers no longer remains (which is the hardships that are undertaken by the traveler).

The Messenger of Allâh ﷺ stayed for twenty days at Tabûk or nineteen or ten days in Makkah and during the whole period, he curtailed all his prayers. This is explained to mean that for each day he did not intend necessarily to stay the next.

If a traveler stays at a place for an uncertain period, wavering whether he should leave today or tomorrow, then he should shorten his prayer no matter even if he stays there for many months.

Anas ؓ stayed with Abdul Mâlik bin Marwan in

^[1] Ibn Majah, *Performing Salâh*, chapter: For what period a traveler should shorten the prayer when he stays in a city, *Hadith*: 1073

used to play in them. The Prophet ﷺ asked them: "What are these two days?" They said: "We used to play in these days in the days of ignorance." The Messenger of Allâh ﷺ said:

«إِنَّ اللَّهَ قَدْ أَبْدَلَكَم بِهِمَا خَيْرًا مِنْهُمَا: يَوْمَ الْأَضْحَى، وَيَوْمَ الْفِطْرِ»

'Allah has exchanged for you something better than them: the day of sacrifice ('Eid ul-Adha) and the day of breaking the fast ('Eid ul-Fitr).'' [1]

Bathing on 'Eid Days

Ali ؓ stated:

«الْغُسْلُ . . . يَوْمَ الْجُمُعَةِ وَيَوْمَ عَرَفَةَ وَيَوْمَ النَّحْرِ وَيَوْمَ الْفِطْرِ»

"One should take a bath on the day of Jumu'ah, Arafah, (the 9th of Dhul-Hijjah) the Day of Sacrifice ('Eid ul-Adha) and the Day of breaking the fast ('Eid ul-Fitr).'" [2]

Abdullâh bin 'Umar ؓ used to take a bath before going to the praying place for performing the 'Eid prayer. [3]

Giving Charity before 'Eid ul-Fitr

Ibn 'Umar ؓ narrated:

[1] Abu Dau'd, As-Salât, Chapter: Prayer of two 'Eid days, Hadith: 1134

[2] Baihaqi 3/278

[3] Mu'atta Imam Malik, Eid Festivals, Chapter: Taking a bath on 'Eid days and calling the Adhân and Iqâmah, Vol:1, Page:172

«فَرَضَ رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ عَلَى الْعَبْدِ وَالْحُرِّ، وَالذَّكَرِ وَالْأُنْثَى وَالصَّغِيرِ وَالْكَبِيرِ مِنَ الْمُسْلِمِينَ، وَأَمَرَ بِهَا أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ»

Allâh's Messenger ﷺ made obligatory the payment of one sâ' of dates or one sâ' of barley as Zakat-ul-Fitr (charity on occasion of Eid ul-Fitr) on every Muslim slave or free male or female, young or old; and he ordered that it be paid before the people went out to perform the 'Eid prayer. [1]

One sâ equals approximately 2.5 kilograms. Ibn Abbâs ؓ narrated:

«فَرَضَ رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ طَهْرَةً لِلصَّيَامِ مِنَ اللَّغْوِ وَالرَّفَثِ وَطُعْمَةً لِلْمَسَاكِينِ، مَنْ أَدَّاهَا قَبْلَ الصَّلَاةِ فَهِيَ زَكَاةٌ مَقْبُولَةٌ، وَمَنْ أَدَّاهَا بَعْدَ الصَّلَاةِ فَهِيَ صَدَقَةٌ مِنَ الصَّدَقَاتِ»

Allâh's Messenger ﷺ prescribed Zakât-ul-Fitr as a purification of the fasting person from the useless and obscene talk he had engaged in and as food for the poor. If anyone pays it before the ('Eid) prayer, it will be accepted as Zakâh, and if anyone pays it after the ('Eid) prayer, it will be counted as a Sadaqah like any other Sadaqah (charity). [2]

Eating before Going to the 'Eid Prayer

Anas bin Mâlik ؓ narrated:

«كَانَ رَسُولُ اللَّهِ ﷺ لَا يَغْدُو يَوْمَ الْفِطْرِ حَتَّى يَأْكُلَ تَمْرَاتٍ»

[1] Bukhari, Zakât, Chapter: Obligation of Sadqat-ul-Fitr, Hadith: 1503

[2] Abu Dau'd, Zakât, Chapter: Zakat-ul-Fitr, Hadith: 1609